





## Miscellaneous.

## AFTER DEATH.

BY REV. BOSTWICK HAWLEY, D. D.

[Continued.]

The Bible being sufficiently clear and definite as to the immortality of man, it may not be amiss to show that the early fathers of the Church agree in teaching both the continued existence of disembodied spirits and the blessedness of the righteous immediately after death. The prevalent doctrine of the Church in the second, third, and fourth centuries, as to the continued existence of the soul, were the same as those taught by the apostles and as now generally accepted. I cite the testimonies of a few.

Speaking of the apostle Peter, Clement, the first Bishop of Rome, says: "Having suffered martyrdom, he went to the due place of glory." Of St. Paul, who was the organizer of the Church at Rome, he wrote: "He went to the holy place;" and of Christians in general, "that they possess the regions of the pious;" and that "all generations, from Adam to this day, are past and gone, but they have finished their course in charity, according to the grace of Christ, and possess the region of the godly."

Speaking of the dead in Christ, Polycarp, who was a disciple of John, says: "They are in the place due to them; they are with the Lord." When at the stake for martyrdom, he reverently and hopefully said: "I thank Thee that Thou hast thought me worthy in this hour that I may take part in the number of the martyrs in the cup of Christ, for the resurrection of eternal life, soul and body, in the incorruptibility of the Holy Spirit, among whom may I be received this day in Thy presence."

Irenaeus, a disciple of Polycarp, says: "Since the Lord departed to the valley of the shadow of death, and then rose in the body, it is manifest that the souls of His disciples also, on whose account the Lord did these things, go away to the same place appointed for them of God."

The expression, "valley of the shadow of death," here designates Paradise, the intermediate state of the righteous dead, or *hades*.

Justin Martyr says: "The souls of the pious remain somewhere in a better place awaiting the time of judgment." "The witch of Endor called up Samuel's soul to prove it existed after separation from the body."

Whether his interpretation of this historical statement is correct or not, it shows his idea of the continued existence of the disembodied spirit, and that he placed that event by the side of the translation of Enoch and of the strange exit of Elijah in attestation, in that dim and skeptical age, of the spirituality of man and the immortality of the soul. And doubtless Saul needed the rebuke as the nation needed the lesson.

Origen, of the fourth century, quaint and allegorical interpreter, whose eccentricities of character and of opinions gave rise to some of the more fully developed errors of the succeeding times, said: "The soul, when it departs from the world, shall be disposed of according to its merits, enjoying the inheritance of eternal life and happiness."

Speaking of the departed dead, Cyprian says: "They are not gone away, but go forward." Recognizing the distinction between the good and the bad before and after death, he adds: "Even before the day of judgment, the just and the unjust are separated from each other, and the chaff and the wheat are already divided."

Athanasius, the defender of the faith, writes: "That it is not death which befall the righteous, but a translation."

In beautiful paraphrase of the teachings of Christ and of Paul and Peter, Gregory addresses a bereaved parent thus: "Although thy child hath left thee, she hath departed to the Lord; she hath closed her eyes to thee, but opened them in eternal light. . . . The plant hath been removed, but it is planted in paradise."

Marcarius says: "When the righteous depart from the body, the choirs of angels receive their souls to their own places, to the pure world, and so bring them to the Lord."

Augustine, the scholar and theologian, says: "The life of the flesh is the soul; to die is to lose this life. As the flesh dies by losing the soul, which is its life, so the soul dies by losing God, who is its life. Certainly, then, the soul is immortal, clearly immortal, because it liveth when the body is dead. When we die we do not fall into nothing, or into a profound sleep, into a state of insensibility, till the resurrection, but we only change our place."

Ambrose wrote: "Death is but a separation of the soul and body, not the annihilation of soul and body. No sooner shall soul and body be divorced, but the soul is come on the wings of angels to the kingdom of God."

The testimonies of the great body of Christian fathers is in the same line; and though, under the combined influences of Jewish Sadducism, Grecian Gnosticism, Platonic philosophy, and of Epicureanism, many early Christians became more or less heretical as to the cardinal doctrines of Christianity, yet in reference to the immortality of the soul and the condition of the pious dead, they were almost universally in accord with the Scriptures as interpreted both now and in the first century. It was not until the vagaries of Origen were introduced that the later fathers taught, or seemed to teach, that either annihilation or the utter unconsciousness of the soul is to be the ultimate, though far-off,

result of incorrigible and wilful sin. And though Roman Catholics of a later day are credited with the thought of bringing the doctrine of the immortality of the soul into its present and long-accepted status, it is rather true that to them it is to be conceded only a reaffirmation of the orthodox doctrine and the guarding it with the anathemas of the Church. Very true, they have loaded plain and direct teachings of the Scriptures with many superstitions, and corrupted them with fanciful notions of purgatory and prayers for the dead; yet they have nobly reaffirmed and defended the old truths of the spirituality and immortality of man, for which we of modern times should be grateful.

## DEEPENING OF THE CURRENTS OF CHRISTIAN LIFE.

BY REV. M. V. D. KNOX.

The thought may come to us at times whether there is need of additional revelation. Or is it only necessary for us more fully to understand and live what the Bible teaches in order that the growing demands of our skeptical age should be met? It is a maxim among the best thinkers on the subject that progress is a law of the race, and that from man's earliest time to the present that progress has been continuous. If this is true, a part of that progress has been in the religious life.

Here, as in many other respects, revelation and scientific research are akin when brought face to face. The Bible, beyond question, teaches such deepening of the currents of religious life. Take salient points. At the Dead Sea there are the judgments of God, with but little of His mercy manifested, and man is under an almost impenetrable pall of darkness. At the Red Sea the judgments are equally set off by the mighty deliverance; the cloud is half dispelled. It is when we go beside the quiet Sea of Galilee that the true relations between God and man are more fully shown, where love and mercy have their full expression in Him who not only walked over its yielding surface, but also fed the multitudes beside it, healed the sick and the lame, and made Capernaum its banks his home. Now there is no cloud overshadowing; if flecks send across the sky, it is only for a moment, and the Sun of Righteousness sheds His full beams over a world grown wiser for the whole past of human history and revelation. Yet there was much not understood, and time was needed for the twelve to know all the Master tried to teach.

Of prophecy regarding the kingdom of Christ there was also gradual development. It was at first dimly given to Adam and Eve in the garden, renewed more distinctly to the patriarchs with glimpses yet broader to the Psalmist, and wider still to the prophets. But when the Founder himself claimed the full meaning of His Kingdom, declaring that it was in the disciples, views of its fullness were given, which, though imperfectly comprehended by the disciples, were more fully seen by Paul; and finally John in his glorious vision saw the completion of prophecy when Christ was to be "King of kings and Lord of lords."

Things prominent now point to grander possibilities in personal Christian life than ever before. The world is flooded by light from God's Word; human intellect, save with limited cases possibly in Greece and Rome, never reached such conquests and developments as now. "The entrance of thy Word giveth light," and certainly the Word of God is persistently searched to-day by more men with mightier intellects than ever before. The masses, also, delve deep into the Bible. It is searched, not to fit it to some religious dogma, not for metaphysical flights and hair-splitting definitions, but for the free and full waters of salvation. Things new and old are sought—how mankind can be saved from sin, how truth can be used for the ends for which it was given, how can be met the impulses of man's immortal spirit. God did not send out His truth to have it drunk up by the desert sands, like the rivers of Damascus. The fountains of truth are like the first bubbling springs of the Amazon in the Andes, destined to start a stream that will sweep with majestic current through the plains of time into the ocean of eternity.

Every development and discovery of these ages aids in deepening the channels of Christian life in the Church. We are not so constituted that we can have as broad and deep development of Christian life with only a narrow development in other respects. Narrowness of mind, aim, knowledge, charity, makes narrowness of personal Christian life. St. Simon Stylites, standing on the stone column for long years, was more pitched in Christian life than Luther, because of the universal narrowness of his time and surroundings. Wesley was under broader light and culture than Luther, and doubtless had deeper religious life; yet his reformation was less thorough than Luther's, and his influence less far-reaching. And with the greater knowledge and greater development of Christ's kingdom, the wider diffusion of personal religious experience, and a better understanding of the Spirit's work and power, shall we not think there are men to-day who have deeper currents of Christ's life in their souls than Wesley had? Or is the development of Christ's kingdom mere surface-spreading, with no deepening of the currents?

Those distinctive doctrines of the new birth and Christian perfection taught by Wesley, were slowly received in his time, yet now are, at

least, nominally adopted by nearly all Protestantism. The latter doctrine has not received the concurrence that the former has, and so much truth lies latent that needs to be glowing to be effective. The doctrine of Christian perfection—a grand Bible truth, its knowledge a result of the Wesleyan reformation, and which has been, and is now, lived by thousands—is, unfortunately, not yet made practical to the masses. It is more widely comprehended by the intellect than by the heart. Some who set themselves up as teachers in it often mystify and unsettle, when they try to explain it. There remains to be given from heaven some apostle of this truth, in this age of scientific skepticism—some Paul in intellect and faith, some Wesley in organizing the forces and directing into life avenues, who shall make the doctrine of Christian perfection practical to the comprehension and faith of the Church millions.

Some of the victories of faith in this age show how steadily and grandly the currents of Christian life are growing deeper. The history of the Church does not furnish anything in the triumphs of simple faith and prayer like the Orphanage of George Müller. No previous age could have furnished it; not because the power of God was less, but because man's capability of grasping that power was never so great. But with all the depths of the power of personal growth, there is not enough in the ministry and laity. We linger on the shores while the ocean invites. A boldness in faith is wanted. We should listen to the call of the times, the voice of the Spirit, and the cry of perishing souls. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."

## Correspondence.

FROM BALTIMORE.

MR. EDITOR: The long and laborious labors of Mr. Moody came to a close on Friday evening, May 16, in our "Monumental City," and about the end of the month he will leave for his country home in Massachusetts, where he will spend the most of the summer. His plans for next fall and winter are not fixed, nor even known to himself at this date. Mr. Bliss, his secretary and co-laborer, will remain here for a year to look after and water the seed that he has sown, in connection with the Young Men's Christian Association. A peculiar feature of Mr. Moody's labors here is that they were confined to a particular denomination, nor was any tabernacle erected for him as in other cities. He says that the results are more satisfactory to him than in any other city he has ever been, and that he has been thrown more among the people all over the city. He began his labors here last fall in our Methodist Mount Vernon church, and closed up his labors in the same church. After he held his series of lectures, which were held in the Mount Vernon church, a few weeks ago, he went north for about ten days, visiting New York and Boston while away, and last week returned to finish up his work here.

Mr. Moody came to Baltimore "to rest," but shortly after his arrival he arranged his plans, got all the ministers committed to stand by him, organized the necessary committee to assist him, and a fine choir was formed; so from that time till the present he has been intensely working all over the city in ten or twelve different churches of Methodist, Presbyterian and Baptist denominations, resulting in one of the greatest and most glorious revivals ever known here. Rev. Mr. Moody is a man of great energy, bringing ministers and people of the various denominations closely together, giving new impulses to thought and spiritual life, causing the Bible to be bought and read as never before, and making religion both popular and fashionable. This is as true as I can say on the subject at the close of his labors among us. I am satisfied that I only express the sentiment of the people. In popularity he has grown with the people of all grades and classes, who have rushed to hear him, and filled the churches at all times, and the recent efforts to secure tickets for admission to his remaining services were astonishing. His sermons and doctrines have satisfied us all, and his standard of moral and virtue is sound and rightly set forth. The good that Mr. Moody has been the means of accomplishing directly and indirectly among us eternally alone can tell, and he will leave us with precious recollections and stored away in thousands of memories. These valiant utterances come from our hearts after careful and critical observation on the man himself, and his grand work in Baltimore.

Our city has been full of interest lately in anticipation of the great International Convention of the Young Men's Christian Association that commenced on Wednesday, May 21, at Mount Vernon Place M. E. Church, and closed on the following Sunday. About six hundred delegates from the various States, Canada, and Europe were expected to be present. Mr. Moody was present all the time of the Convention, and many other leading men from various parts of the country, both clerical and lay. A collection was given daily to the Convention at the rooms of the Y. M. C. A., by the ladies.

The social event here during the last two weeks of April was a grand Masonic fair at the Temple, which represented that powerful fraternity in this city and State, and drew thousands every night. The "youth and beauty" of the city were in the majority, and while the object of the fair was a worthy one—to help liquidate a debt of over \$100,000 on the Temple—yet we were sorry to see all classes raffling on a scale that started us. The amount of money raised at this fair is about \$25,000.

At this date it is doubtful if reference should be made to the late Madame (Elizabeth Patterson) Bonaparte, who was born in this city nearly a hundred years ago, and who died among us a few weeks since. All that the Washington correspondent said in the HERALD was correct, as far as it went. Madame Bonaparte died a wealthy woman and a half, and never gave a cent to God's cause in any shape. She was an infidel, and adopted the views of Voltaire, although raised a Presbyterian. Her grandfather was an Irish peasant, and came from the county Donegal. Fortune favored his son in times of war, when he made a fortune by selling powder. His daughter, the Madame, was beautiful, and perhaps that proved her ruin. The temperance cause here and all over the State is having fuel added to its fire, and

the outlook for local options is very bright. Already we have six counties where no liquor is sold. The annual convention of the Temperance Alliance was held on the first two days of this month in this city. The Hon. Wm. Daniel was re-elected president—one of the best things the convention could do. Over five hundred delegates were present, and the proceedings were marked by an energy and purpose never witnessed before. Large accessions to the cause have been lately witnessed, including men of high social position, as judges, lawyers, and doctors. The State and city are being canvassed, and the object aimed at is to get the Maine Liquor Law in Maryland. Hon. Neal Dow met with an accident as he was on his way to the convention, and therefore did not appear, but Rev. D. C. Babcock, Mrs. Peck, Mrs. Harper (colored), and other leading speakers were with us.

May 11, Rev. Bishop Samuel Fallows, of the Reformed Episcopal Church, preached in two of the Reformed Episcopal Churches in this city and confirmed several persons in each place. Monday evening he delivered his lecture on the "Four Johns" in the other church—Bishop Cummins' Memorial—to a large audience. As one of these Johns was Wesley, he was as much at home, and paid as high a tribute to him, as when he was a Methodist preacher. Bishop Fallows is a native of London, was raised a Wesleyan, and is as Methodist as an egg. It is not strange that Methodism has to do so much for other Churches in the way of supplying ministers. It has furnished three Reformed Episcopal Bishops, and many of the pastors. In New York and Brooklyn there are several Congregational ministers who were members of the Baltimore Conference eight years ago; and yet the more we give to Churches that cannot raise them, the more, it seems, we have to spare!

The Baltimore Conference paper will come on the first of June, and will be a bi-monthly for some time. Its name is not an *Advocate*, strange as that seems, but "The Baltimore Methodist." It will come out on the first and third Thursdays of each month, and will be under the management of the committee appointed at Conference. It will not be quite as large as the HERALD, but will contain eight pages.

Great preparation is being made for camp-meetings. The Preachers' Meeting in this city has passed resolutions that they will attend no camp-meetings where trains are encouraged to run on Sundays. This is meant to check a growing evil, especially at Emory Grove, where the Sabbath has been desecrated with running of trains for years. If a fence is not put up and gates closed on Sunday, or else the trains stopped on the line, the camp will have to be stopped this year. Summit Grove camp will have a national camp-meeting in charge of Rev. J. S. Lewis and his associates, commencing July 31 and closing Aug. 11.

The will of the late Bishop Ames is the subject of much criticism, and is of so delicate a character that I forbear to refer to it. So also is the manner in which his funeral services were conducted. LEX.

FROM SOUTH CAROLINA.

MR. EDITOR: I write this from a railroad station on the Savannah and Charleston Railroad, at the point where this road is crossed by the Port Royal Railroad, leading from Augusta, Ga., to Beaufort, S. C. I have recently been holding a series of camp-meetings along the line of the Port Royal Railroad in the section so greatly disturbed by the late election, which has been a disastrous effect upon our Church interests here. In a report from the trustees of the Ellington and Mallet circuit it appears that at one point on that circuit the lumber which had been secured for the building of a church lay unused and was going to decay for the reason that political persecution had driven from the locality so large a portion of our membership. Other points in this vicinity have been similarly affected. At points along this railroad many of our people have been driven from their homes, and down a glass tube should make it hot and cold.

The times? Well, they are "awful hard." I doubt if your largest types are big enough to adequately emphasize these two words. But we are not as those who have no hope. Our business men say that confidence is returning slowly but surely, and that they are beginning to feel the benefits of it. It is, truly, one for redemption.

Yet in this locality there never, perhaps, was less money per capita than now. This, of course, makes it extremely difficult for all classes of debtors to meet their obligations. We have suffered four successive failures of crops in a large belt of country including this section, so that the time is little to invite the circulation of money. But if a stupendous endeavor on the part of farmers will reverse this order of things, it will be reversed before 1880. Never have they laid such plans and executed their preliminary details as they are doing for the ensuing season. May the Lord cause their fields to laugh with fatness!

Never has there been, and it will be a long time before it occurs, so good a time to secure a farm as now. Why don't the surplus men of New England take Mr. Greeley's advice?

The Church? Well, that ought to be a subject of more conversation than it is. The weather and hard times monopolize too much of the time in almost all companies, as persons have in this locality, but still the Church lives. One of the evidences of divine origin is her survival of the assaults of her foes and the neglect of her friends. How the Great Head must often weep because of the unfaithfulness of those for whom He was so faithful!

In the Iowa Conference, and I think, throughout the entire West, the winter's campaign has not footed up many expected and all hoped. While the Lord has been gracious, and excellent local revivals have been realized, yet the refreshings of other years have not generally fallen upon the Church. Oh, for a mightier baptism upon the body-guard of Christ—the pastors of His Church! Still we rejoice, though we weep for hundreds, and great is our reason if they that be planted in the house of the Lord shall flourish in the courts of our God." J. E. CORLEY.

and the cause of suffering humanity. As our people here are looking to God to aid and direct them, we trust that other sections of the country will extend their sympathy and encourage the movement as far as is in keeping with the best interests of all concerned. YANISSE, S. G.

FROM CANADA.

MR. EDITOR: My last letter concluded with a paragraph intimating that winter still reigned supreme in Canada. I am glad to commence this by stating that spring, with all its beauties, has come at last.

A great tide of emigration has set in towards Manitoba and the northwest. All the provinces from the east to Ontario have sent great numbers of their people to that prairie country, though we dare say that Ontario has sent more people than all her sister provinces. The emigrants have gone in companies, and in some instances had special trains to convey them and their goods to the land of their adoption. One party was reported taking as much as two hundred and fifty thousand dollars in cash with them. This great tide of emigration will render it necessary to increase the missionary staff in the northwest; hence it is much to be regretted that the Missionary Society is not in a position to send one of its agents with every batch of emigrants, or, at least, to plant the standard of the Cross in all central localities, so that while our countrymen are seeking for the bread that perishes, they may be reminded of the "bread of life" which cometh down from heaven.

We have lately been visited in Ontario by Rev. W. Taylor, of California fame, but who really is the world-wide evangelist. He has been some six months in our province, during which he held evangelistic services and delivered lectures on Africa, India and Australia, chiefly relating to what he had seen of the work of God in those parts of the world. He truly is an extraordinary man, and would not take any collections, but he sold his books, from which he pays his expenses, supports his family, and sends out his missionary recruits. The books on South Africa, and India especially, read like a romance, and run up to the "Acts of the Apostles." All his volumes are well worth the price for which he sells them, and their personal cannot fail to be beneficial. I am very glad to inform your readers that Mr. Taylor was well pleased with the reception he met with in Ontario. He deserves to succeed, and we pray that his life may be prolonged, and that he may see still more glorious results from his disinterested labors.

Death has been among us again. This time he has taken a promising young minister of seven years' standing. This has been a most remarkable year for mortality among the Methodist ministers of Ontario.

Rev. W. H. Whitworth, M. A., editor of the *Magazine and Sunday-school periodicals*, is about to make a trip to Europe. He has been an indefatigable student. His visit to the old world will no doubt be beneficial to his health, and we are sure that he will add largely to his literary possessions.

ONTARIO.

FROM IOWA.

MR. EDITOR: I take up my pen, not to "fulfill a promise," as most correspondents say, but to carry out a long-standing intention of writing a few lines to the HERALD from this far western region.

But now that I have begun, what shall I speak first? The weather? Yes, the weather. This is a perennial theme of conversation and of correspondence as well as an object of dread, for a large part of the time in northern latitudes. The winter of 1878-9 was remarkably open, and mud shrouded everywhere and all the time in Iowa. But the past winter was of another sort. For four months the mercury ranged from 26 degrees below zero to twice that above. This was variety enough to satisfy the most exacting. When at 26 minus, I heard none complain that that was not low enough. This recalls the observation of Josh Billings that he "couldn't see why a little quicksilver running up and down a glass tube should make it hot and cold."

The times? Well, they are "awful hard." I doubt if your largest types are big enough to adequately emphasize these two words. But we are not as those who have no hope. Our business men say that confidence is returning slowly but surely, and that they are beginning to feel the benefits of it. It is, truly, one for redemption.

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Morning Sun, Iowa.

the subject. She has reaffirmed the resolutions of last year, one of which was to request the Bishop to make no transfers to the Conference of men addicted to the use of tobacco. The Bishops, it is hoped, will bear this in mind. I am glad to hear that the Maine Conference has passed a similar resolution. Would that all the Conferences would follow suit! I trust there will be no retrograde movement on this question. The principle is so deeply rooted in our convictions that no special pleadings of D. D.'s supposing the unpopular side will avail. I believe if a young man, possessing the talents of Gabriel and boasting of the most illustrious ancestry, should apply for admission to the Providence Conference, if addicted to the use of tobacco, that the doors would not be open to him. For one I am prepared to vote for a resolution to request the Bishop to appoint no one hereafter to the office of Presiding Elder who uses the obnoxious weed; much as I might desire, on other grounds, to vote for some men as delegates to the General Conference, consistency would oblige me, on this, to withhold my vote.

"Be ye clean that bear the vessels of the Lord." I know a brother in our Church (there may be many in the same case) who takes his sons annually to the Vineyard. He desires their moral and spiritual improvement. What can he answer them, when, in extenuation of their neglect of religion, they point him to Drs. S. T. U. V. and W., sitting on Bishop H.'s verandah puffing cigars?

VERBUM SAP.

## ROWLAND HILL AND THE MILLENNIUM.

The article in the HERALD of March 26th, concerning the baptism in the hospital in Brooklyn, with the editorial remark at the close, reminded me of a sentence uttered many years since by that eccentric, yet good and great man, Rowland Hill. I heard an English minister, forty years since, repeat it in a Bible Society meeting in this country. As near as I remember it was as follows:—

"I will give you a sign," said Hill, "by which you may know when the millennium is at hand. When you see an Episcopalian and a Presbyterian, a Catholic and a Quaker, a Baptist and a Methodist, together in a prayer-meeting, the devil will be frightened and run away, and the millennium will soon begin."

## Our Book Table.

D. Appleton & Co. issue the first volume of a very interesting and scholarly work, entitled, *THE HISTORICAL POETRY OF THE ANCIENT HEBREWS*, translated and critically examined by Michael Heilprin. The work is simultaneously published in London and New York. 8vo, 245 pp. The writer accepts with little reservation the destructive criticism of the late Dutch school of Biblical writers, both as to the legendary and mythical character of the Pentateuch and the earlier historical books, which they affirm, and also as to the later dates of their origin, than those received by orthodox Biblical scholars, and as to their authors. The writer does not accept even the historic authority of the books of Kings. The story of Uriah and King David's great sin is supposed to be a court scandal, worked up by an enemy of the court of David. But the discussion of the poetic portions of the Old Testament, and the fresh translations, render the volume a very suggestive and valuable addition to the library of a well-read Biblical scholar, who is not unfamiliar with the trend of a wing of modern European criticism, and has at hand the antidotes.

Bishop S. M. Merrill has accomplished another excellent service for the Church of which he is an honored superintendent, and for Christian readers generally, by the preparation of one of his characteristically clear, condensed and ably-argued treatises upon *THE SECOND COMING OF CHRIST*, CONSIDERED IN ITS RELATION TO THE MILLENNIUM, THE RESURRECTION AND THE JUDGMENT. The Bishop, in this portable manual—a 16mo of 232 pp.—treats adequately every really crucial point of the question now in discussion between Pre and Post-millennialists. He discusses the scripture, out of which grow the theories of Christ's second coming, of the thousand years of triumph upon the earth, and of the imminence of the approach of the end of the present dispensation. The volume is so fairly, as well as lucidly, written, and is so evidently fortified by a candid interpretation of the Word of God, that it can but carry conviction with it where it is read, and most accomplish a quieting and confirming service wherever the disturbing theories of modern Second Adventists have produced their unhappy results. The book is handsomely published by Hiltchcock & Walden, and is for sale by J. P. Magee.

From the same house we have a very useful volume, heretofore unissued, from the pen of Dr. Wise. It is entitled, *A BAPTIST WORKER*; or, "Sixty Years a Class Leader." Dr. Wise takes the interesting record of Carver's—largely autobiographical—and with it, as a vivid illustration, discusses the theory and experience of holy living, personal Christian effort, and the remarkable opportunities offered by the class-meeting, properly managed, for the work of evangelizing and of Christian nurture. The life of Carver is of itself remarkably interesting, and it becomes more so, as well as peculiarly instructive, under the suggestive treatment of Dr. Wise. It is one of the best manuals for a soul seeking the higher walks, both of Christian experience and Christian activity, that we know. We made it a rich means of grace, last Sabbath, by reading it carefully, and with growing interest, during the hours of the sacred day. It is a blessed volume to circulate, and should find a place in every family library.

F. H. Revell, 148 and 150 Madison Street, Chicago, publishes, in a stout duodecimo, under the editorial supervision of Dr. Nathaniel West, the *PREMIERIAL ESSAYS OF THE PROPHETIC CONFERENCE*, held in the Church of the Holy Trinity, New York City. The editor introduces the volume with a preface, containing "Canon Ryle's Embodiment of the Creed of Premillennialism," and concludes it with an extended appendix, introducing the con-

tributions of well-known Biblical students. The volume is valuable as presenting the accepted theories of the received leaders and teachers among the literal interpreters of the second advent, so-called, of our Lord upon the earth. It may be usefully read in connection with the comprehensive essay of Bishop Merrill, noticed above.

B. E. Russell & Co. publish, in good style, with illustrations, *AN AUTOBIOGRAPHY OF THE REV. JOSHUA HENKEN* (the Uncle Tom of Mrs. Sewall). 12mo, \$1.50. The volume is introduced by commendatory letters from Mrs. Sewall, Wendell Phillips and John G. Whittier, and has for an appendix a speech of Bishop Haven upon the negro exodus. But the story itself is the interesting feature of the book. Many of our readers have heard snatches of it from the lips of the witty and pious old man. It is a wonderful and terrible tale. Our children's children will look upon it as a work of fiction; but it is a true and bloody reality. Such was the life of Henken, and his books should be written to show the true cause of the great civil war that shook and bruised, and well nigh destroyed, the nation. The old emancipated preacher hopes to build his church out of this book. Every copy sold yields him several cents. Let the book have the widest possible distribution.

UNITARIAN AFFIRMATIONS; Seven Discourses Given in Washington, D. C., by Unitarian Ministers. Boston: American Unitarian Association. Small quarto. This recently published little volume contains the sermons delivered on successive Sabbath evenings, in the early part of 1879, in the new Unitarian Church in Washington. The preachers are Drs. Hedge, Clarke, Peabody, Heford, Briggs, Rufus Ellis and Rev. R. C. Rathbone. Their discourses present the positive side of the modern Unitarian faith as expounded by its leading teachers—most of them of the right wing of the deism. Of course these sermons are far above average pulpit eloquence, full of inspiring sentiments, and, in several instances, of devout and tender spiritual meditations. They are more to be cherished for what is lacking than for what is written.

ON LONDON BRIDGE: A True Story, by Julia McNaughton. New York: National Temperance Society. Boston: For sale by J. P. Magee. We have here the pathetic story of a poor drunkard, just ready to really commit suicide, who, through the hand, and given back to his family, to himself, and to Christ.

THE SCHOOL GARDEN. By Prof. Erasmus Schwab. Translated by Mrs. Horace Mann. Published by M. L. Holbrook & Co., New York. Paper covers. This is an admirable contribution to the few text-books upon industrial education. Thousands of garden schools are in operation in Austria. This little manual describes the processes of instruction and the plan of the schools. We have recently examined the tract to the school supervisors and the friends of public education, who are now discussing the question of technical school and manual labor in the common school.

Houghton, Osgood & Co., who have published the previous philosophical works of the late George Henry Lewes, now issue a posthumous volume, edited by "George Eliot," and presented in the form desired. There are to be two volumes upon *PROBLEMS OF LIFE AND MIND*; the one now issued is "The Study of Psychology, its objects, scope and method." The volume is a small octavo of 193 pages. It would be folly to attempt a review in a simple notice. The work is an ambitious endeavor to account for all psychological phenomena without admitting a duality in nature—an immaterial and material substance. The task of the future, the deprived philosopher, who was now isolated by the final school experiment the problem, affirms "is plain. Physiology must trace for us the organic conditions of the observed phenomena, explaining the sensitive functions by the sensitive mechanism. . . . History shows how an organism, not appreciably changed as to its external structure and essential nature, may undergo a complete psychological transformation, the predominance of the human over the animal characteristics. . . . The animal basis is never forsaken; man is a social unit; he lives in society, is mentally developed by it and for it." And this is a good epitome of the work. An expert hand will hereafter review it.

From the same house, in the beautiful and extended series of *POEMS OF PLACES*, we have a volume upon British America, and upon Oceania. The former volume contains poems upon Mexico, Central and South America, and the West Indies. Many of these poems are rare, others familiar, not all of the highest order, but affording a really wonderful array of fine descriptive poetry.

Miss Susan Warner, whose early volume, *The Wide World*, "Quercus," etc., will enjoy an unabated popularity in our circulating libraries, has just issued another volume through the press of Robert Carter & Brothers. It is entitled, *My Desire*, and makes a stout duodecimo of 629 pp. There can be no question as to the moral tone and pure style of the story. We can cheerfully commend the book to our readers. The story illustrates a struggle of a simple-minded, pure and pious young disciple with the worldly spirit and customs of fashionable life into which she was suddenly introduced, and her victory. It is well told, and preserves its hold on the reader to the close.

The first volume of the series of *AMERICAN HEALTH PRIMERS*, edited by W. W. Keen, M. D., and published by Lindsay & Blackstone, Philadelphia, has been issued. It is entitled, "Hearing and How to Keep It," and is written by Charles H. Barnet, M. D., consulting aurist to several institutions in Philadelphia. It is a neat, compact, well-illustrated and a story not only published in his collected works; and "An Aesthetic Philosopher in Paris," by Emile Souvestre, 25 cents each.

Hiltchcock & Walden publish, in several styles, varying in price, a new collection of the popular, modern praise-meeting songs, intermingled with some of the rich old strains of melody and hymns of the ages that have been sung in their hymnals and by the saints of the former days sung in their hymns and dying hours. It has been composed of those unquestioned leaders in social song, T. C. O'Kane, C. C. McCabe and J. R. Sweney. It is about the size of Winslow's hymns, and not unlike in character. For sale by J. P. Magee.

Oliver Ditson publishes *GOSPEL OF JOY* for gospel meetings, camp-meetings and Sunday-schools, by Rev. Sam'l. Allen and Sam'l. H. Speck. Many of the hymns and tunes are original. The first named of the compilers is a city missionary, and has found the inspiration of his work in his field



The Sunday School.

SECOND QUARTER. LESSON X.

June 8. Ezekiel 37:1-10.

BY REV. W. O. HOLWAY, U. S. M.

THE VALLEY OF DRY BONES.

I. Preliminary.

A period of years—not less than two nor more than twelve—intervenes between this lesson and our last. During the first part of this interval the prophet continued to chant the dirges of the seven doomed nations—Ammon, Moab, Edom, the Philistines, Tyre, Sidon, and Egypt; and then there came a pause in his utterances—a pause so marked that when he resumed his speech he struck a note so different from his former tone, that, “in the Jewish tradition his prophetic writings were regarded as two separate books.” It was during this pause, which lasted at least a year, that the tragedy of judgment was enacted at Jerusalem. The rebellious city, after enduring for eighteen months the nameless horrors of a siege, was captured (B. C. 586), and sacked by the armies of Nebuchadnezzar. King Zedekiah was taken captive; his eyes, which had been compelled to witness the slaughter of his own children, were put out, and he was sent as a prisoner to Babylon. On the very day that tidings of the catastrophe reached the community of exiles on the Chebar, “an unusual moment stole over the prophet’s soul.” His mouth was open, and he was no more dumb; but not to utter lamentations over the fallen city, rather to speak words of encouragement; and among the visions of hope which he was permitted to see and describe to his despairing countrymen, none was more potent and convincing than that which belongs to our lesson today.

II. Introduction.

For the seven heathen tribes the doom pronounced was final. Their destruction was without remedy. They were to perish utterly, and never again to be reckoned among the nations. But the case was different with Israel. No matter how heavy and stern the sentence of condemnation, no matter how terrible and destructive the calamity when it fell, there was always connected with it a promise of restoration or deliverance. And it is noteworthy that when the judgment was most severe the promise was not forgotten. However black the cloud, there was, behind it, a silver lining; however hopeless the exigency, a bright and sublime future was yet to dawn. Never were the fortunes of Israel darker than at the present moment. Their city had fallen. The vials of wrath had been poured out upon them. The remnant who had escaped were in the depth of despair. What, indeed, was left for them but utter obliteration as a people? They would be scattered among the heathen, and their name and language would shortly be lost. They would share the fate of other subject nations, and the rich and glorious hopes that pertained to Israel would come to naught. So it looked, and so it would have been, but for the “covenant mercies of a covenant-keeping God.” Hopeless as their case seemed, there was still hope; and this hope was confirmed by one of the most startling and convincing visions ever granted to an ancient seer.

The prophet was suddenly rapt away to a lonely valley, or plain, over which Death reigned supreme. Far and wide, as far as his eye could see, the soil was strewn with human bones, bleached and dry. Possibly some caravan had here been decimated by famine or pestilence, or some forgotten tribe had used this valley as a burial place, or it had, perhaps, been a battle-field where column had met column in mortal strife, and the dead were left in heaps to moulder where they fell. The roar of battle had ceased. It was silent now. “The skull rattled in the sloven helmet; the sword of the warrior lay rusting beside his skeleton, and the handle was still in the relaxed grasp of the bony fingers.” On these unburied corpses “the birds of the air had summered,” and “the wild beasts of the field had wintered.” They had been washed by the rains, and bleached by the sun, till they had grown white, and brittle, and dry. And as the prophet surveyed this mournful Golgotha, the startling inquiry was suggested: “Son of man, can these bones live?” The question was almost too absurd for reply, had it been put under any other circumstances than the present; but the prophet was at this moment surcharged with the influences of the Spirit, and there were both humility and faith in his answer: “O Lord God, Thou knowest.”

It is difficult to account for the successive steps in this miracle unless upon the supposition that the impression produced would be more vivid and lasting by being prolonged through a series of events than by being wrought instantly. At the divine bidding the prophet proclaimed the word of life to the dry, dead bones, and everywhere over the valley there was an agitation, and a movement toward an orderly arrangement. Bone sought its kindred bone and appropriate place, and the ligaments were ready to fasten them. Flesh was produced by some mysterious agency, and enveloped in skin; and lo! the valley was strewn with seeming corpses out of which the life had just departed. Then the four winds were invoked to breathe into the nostrils of the dead the breath of life, and the prone bodies rose to their feet and stood like a vast army before the astonished seer.

In this vision the resurrection is at least implied. Such a figure would only have force with those familiar with this idea. That such was the case with the Jews may be gathered from such passages as 1 Sam. 2:6; Job 19:25-27; Ps. 16:10, 11; Dan. 12. We may also believe that this vision was intended not only to comfort the despairing children of Israel, but also to impress upon the great truth of the resurrection, which was gradually developed in the Scriptures of the Old Testament, but found its clear and unambiguous enunciation in the New (Speaker’s Commentary).

III. Exposition.

Verse 1. Notice the abruptness of the beginning. No connective is used. According to Hengstenberg this indicates that “the fact here related is extraordinary, and out of connection with the usual prophetic activity.” Hand—power. Carried me out in the Spirit—probably an inward transportation, but yet having all the reality, to the prophet, of a literal, outward transportation to an actual valley. Valley—translated “plain” in chap. 8:23. Full of bones—accounted for by war, or famine, or pestilence, or causes of a similar nature.

Verse 2. Two things were impressed upon the prophet’s mind—the number, and the dryness of the bones. They were very numerous, widely scattered, and so dry as to convey the idea of utter lifelessness. Hence the vision typified in a very unmistakable way the present state of the Jewish people (see verse 11), no longer coherent as a nation, but scattered, no longer supplied with spiritual life, but utterly dead and hopeless. Open valley—open to the sight of all; literally, “on the face of the valley.”

Verse 3. And he said, etc.—a preparatory question, emphasizing the impossibility, humanly speaking, of a resurrection. Thou knowest—a prudent answer. From a human standpoint there could have been but one reply to this direct question; but the prophet was speaking to One with whom nothing is impossible, and therefore was entitled to judge from a divine standpoint. “The prophet’s answer seems to say, ‘How can I tell? How can I understand the import of the scene until Thou shalt reveal it? O Lord, Thou only knowest!’” (Cowles).

Verse 4. Prophecy—used rather in the sense of proclaiming than of predicting. Ye dry bones.—Dr. Cowles comments thus: “The pertinence of prophesying to dry bones becomes fully apparent when we get the true idea of their significance in the vision. These dead and dry bones, according to the Lord’s own interpretation (11), ‘are the whole house of Israel, as they lay in their captivity. They were saying, ‘Our bones are dried, and our hope is lost; as for us, we are utterly cut off;’ i. e., from being a nation; we are nationally annihilated. So the hearts of the exiles had sunk into despair of ever returning to their native land, and becoming again a nation enjoying the favor of God their God. Now, despondency does not preclude reasoning, although real death does. Despondency does not shut off preaching, does not make it absurd to proclaim the word of the Lord. These exiled Jews were dead only in figure; they were dry bones only in the sense of being utterly discouraged, and of having lost heart and hope in their nation’s future. Preaching and prophesying to them the word of the Lord was the legitimate remedy.”

Verse 5. I will cause—literally, I am causing. Breath—life, or spirit.

Verse 6. Sinews, flesh, skin, breath.—Each step in the restoration is distinctly marked, and suggestive of divine power. The ligaments, or sinews, must first be recreated to unite the bones and complete the individual skeleton; then the muscular tissue, or flesh, must cover the framework, and this in turn must be covered by the skin; last of all the breath of life must be breathed into these restored but lifeless bodies, and the drama of resurrection will be complete. Ye shall know, etc.—No more convincing proof could be given to these revived beings of the omnipotence of Jehovah than this miracle of restoration.

Verse 7. I prophesied.—The prophet obeyed without questioning. As I prophesied.—The work was accomplished while the prophet chanted the dirges over the valley. A noise, a shaking.—The stillness was interrupted by a general and audible movement, or commotion, followed by a rustling as the bones sought under divine direction, each its own place in its own skeleton. “This may also be interpreted of the first movements of the scattered Israelites in their various settlements in Chaldea, and their assemblies for quiet consultation, where the members of the people met together in secret” (Schmiedler).

Verse 8. There was a significant pause in the work. The organism of each individual was perfect, but there was no light in the eye, no pulsation in the heart; the domain of death was still unbroken. Breath—life, and typically, spirit or courage. Even after the Israelites were organized for their return from the captivity, they still lacked the divine inspiration to take up their journey. Many of them tarried, and did not return at all.

Verse 9. Come from the four winds.—“the universal Spirit and life-giving power of God. These words represent the restoration of the Jewish nation from the several countries whither they were dispersed, expressed by their being scattered towards all winds” (Lowth). “Wind,” or “breath,” or “spirit” are expressed by the same Hebrew word. Says Canon Cook: “The breath of men is from the Spirit of God.”

Verse 10. An exceeding great army.—This stupendous result was reached, apparently, at the command of the prophet, really by the power of God. Dry, marrowless bones were rehabilitated and revived, and the valley of death was changed into the camp of a mighty host instant with life.

IV. Gleanings.

1. The voice of every storm, that, like an angry child, weeps and cries itself asleep; the voice of every shower that has been followed by sunshine; the hoarse voice of ocean breaking in impotent rage against its ancient bounds; the voice of the seasons as they have marched to the music of the spheres in unbroken succession over the earth; the scream of the satyr in Babylon’s empty halls; the song of the fisherman who spreads his nets on the rocks, and shoots it through the waters where Tyre once sat in the pride of an ocean queen; the wall and weeping of the wandering Jew over the ruins of Zion—in all these I hear the echo of this voice of God. “I, the Lord, have spoken, and I will do it.” These words are written on every Hebrew forehead. The Jew baring his beads with naked savages, bearding the Turk in the capital of Mohammedan power, braving in his furs the vigor of Russian winters, overreaching in China the inhabitants of the Celestial empire, in Golconda buying diamonds, in our metropolis of the commercial world standing highest among her merchant princes—the Hebrew everywhere, and yet everywhere without a country; with a religion, but without a temple; with wealth, but without honor; with ancient pedigree, but without ancestral possessions; with no land to fight for, or altars to defend, or patrimonial fields to cultivate; with children, and yet with no child sitting under the trees that his grandfathers planted; but all floating about over the world like scattered fragments of a wreck upon the bosom of the ocean—he is a living evidence that what the Lord hath spoken, the Lord will do (Guthrie)—Gospel in Ezekiel.

2. Look at these yellow relics of mortality which the grave-digger, familiar with his trade, treats with such irreverent contempt. Look at these preachers of humility—at this moldering skull, the deserted palace of a soul, within which high intellect once sat enthroned; at those fleshless cheeks once blooming with smiles and roses; at that skeleton hand, which may once have grasped the helm of public affairs, or swayed the passions of capricious multitudes, or held up the Cross from sacred pulpits to the eyes of dying men; at these moldering limbs, which piety may have bent to God; and at these hollow sockets, now the nest of slimy worms, where glances of love have melted, and looks of fire have flashed. Alas! what a change is there! But faith steps forward and exclaims, “True, but what a change shall be there!” Looking through her eyes I see the spell broken. I see that dust once more animate. And when the blast of the trumpet, penetrating the caves of the rocks, and felt down in the depths of the ocean, pierces the ear of death in this dark, cold, and lonely bed, where I have lowered a coffin, and left the dear form and sweet face of some loved one, mortality shall rise in form immortal, more beautiful than love ever fancied, or poet sang. And now because the change which conversion works on the soul is also inexpressibly great, it borrows a name from that mighty change—that, a resurrection of the body from the grave; this, a resurrection of the soul from sin. In this we “pass from death to life;” in this we are “created anew in Jesus Christ.” “We rise with Him,” says the Apostle, “to newness of life” (Guthrie).

V. Questions.

1. In what respect did the prophecies against the seven heathen nations differ from those against Israel?
2. What circumstances led to the vision described in our lesson?
3. Why was the miracle of restoration protracted, and not instantaneous?
4. Was the valley real, or seen only by inspiration?
5. What question was asked the prophet, and why?
6. What command was given? What is the meaning of “prophesy”?
7. What was the use of prophesying to dry bones? What did the bones typify?
8. Describe the successive steps in the work of restoration.
9. What great doctrine was assumed and confirmed by this vision?

FROM OUR MISSION ROOMS.

MEXICO.

The following items from the Quarterly Report of Supr. Drees will be read with interest; among them it will be seen that the Missionary Society is doing church extension work in Mexico.

“An unusually interesting development of new work is reported by Bro. Butler from the village of San Vicente Chicoloupan, situated at a distance of twenty miles from Mexico City in the district of Texcoco. After sustaining some communication with our Church in Mexico for nearly a year, the people, under the leadership of Camilo Arrieto, one of their own number, began to develop a lively interest in securing for themselves a place of worship. Almost entirely by their own contributions of money and labor, they have nearly completed, without debt, a plain chapel to accommodate about 150 people, and valued at nearly \$800. The corner-stone was laid Feb. 26th, and the house will be ready for dedication in May. Best of all, these people have by their firmness and uprightness, witnessed a good confession among many witnesses and have effectually silenced many of their bitter enemies. In a neighboring village, also inhabited by Indians, a congregation of 200 shows some disposition to place itself under our care.”

Miraflores circuit.—Two or three points mentioned by Rev. S. W. Siberts in his report of his work deserve special mention. The school opened only a few months ago in Miraflores is in a very gratifying state of prosperity. It has 75 pupils enrolled, an average attendance of over forty, and is attracting attention and exerting a wide-spread influence for good. In Ameca, a lot centrally located, valued at \$40, has been donated to us for the erection of a chapel. Brother Lopez thinks he will be able to raise as much as \$500 toward the building. This opening will be followed up as closely and prudently as possible, so as to secure the building and avoid debt. On the Puebla circuit, at Apizaco, a lot has been secured, and we hope soon to have it enclosed, and a place of worship built. We are very desirous of securing the full co-operation of the people in the work.

Pachuca circuit.—Rev. J. M. Barker has been greatly embarrassed during the entire quarter by the dangerous illness of his wife, and both have suffered a heavy affliction in the death of their only child. During the quarter all the services have been sustained in Pachuca, Real del Monte and Omilteme. The Church in Pachuca has been fully organized, and the quarterly conference duly held. Very successful efforts are being made to increase the amount of self-support. Several visits have been made to Tizayuca and neighboring villages, where there is a good prospect of developing congregations.

Guanajuato.—Rev. S. P. Craver reports great spiritual prosperity and a very encouraging advance in the amount contributed for self-support. A room has been secured and fitted up for service in another part of the city. Services of public worship were commenced in it on April 2. The following action, unsolicited, was taken by the official board of Guanajuato: “The Board of Stewards representing the M. E. Church of Guanajuato, offer a vote of thanks, and it is a testimonial of gratitude, appreciation and respect to the Board of Directors of the same Church in the United States, for the impulse which in the present year it has been pleased to give to the evangelization of Mexico and especially to the mission in Guanajuato, appropriating to it the funds most indispensable to aid in the establishment of a second chapel in this city.”

As the details of our mission work in Mexico come more fully before us, we are more than ever convinced that the means we possess are greatly disproportionate to the immense opportunities that are opening before our Church. We trust God’s providence will multiply the agencies now at work in this field and hasten the establishment of the kingdom of Christ in this land.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

May 27, 1879.

FOUR—Superior, \$4.00; 2nd, \$3.75; 3rd, \$3.50; 4th, \$3.25. Southern Flour, \$4.00. RICE—Superior, \$1.50; 2nd, \$1.40; 3rd, \$1.30; 4th, \$1.20. CORN—Mixed, \$1.00; Yellow, \$1.05; White, \$1.10. OATS—Mixed, \$1.00; White, \$1.05. HAY—Timothy, \$1.40; 2nd, \$1.30; 3rd, \$1.20. SUGAR—Cane, \$1.00; Beet, \$1.05. COFFEE—Java, \$2.00; Mocha, \$2.50. TEA—Japan, \$1.00; Oolong, \$1.05; Gunpowder, \$1.00; Young Hyson, \$1.05. EGGS—Fresh, \$1.00; Dried, \$1.05. BUTTER—Factory, \$1.00; 2nd, \$0.95; 3rd, \$0.90. LARD—Pure, \$1.00; 2nd, \$0.95; 3rd, \$0.90. SALT—Pure, \$1.00; 2nd, \$0.95; 3rd, \$0.90. SOAP—Pure, \$1.00; 2nd, \$0.95; 3rd, \$0.90. CIGARS—Java, \$2.00; Mocha, \$2.50. TEA—Japan, \$1.00; Oolong, \$1.05; Gunpowder, \$1.00; Young Hyson, \$1.05. EGGS—Fresh, \$1.00; Dried, \$1.05. BUTTER—Factory, \$1.00; 2nd, \$0.95; 3rd, \$0.90. LARD—Pure, \$1.00; 2nd, \$0.95; 3rd, \$0.90. SALT—Pure, \$1.00; 2nd, \$0.95; 3rd, \$0.90. SOAP—Pure, \$1.00; 2nd, \$0.95; 3rd, \$0.90. 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# ZION'S HERALD.

THURSDAY, MAY 29, 1879.

One of the most remarkable contribu-  
tions to the solution of the question of  
the negro exodus and the present con-  
dition of the South, is a letter which  
appeared in the *Daily Advertiser* of last  
Friday, written by a Southern planter,  
a man who has always voted the Demo-  
cratic ticket, who burnt his last cotton  
crop early in the late war, had a large  
family of negroes freed by the act of  
emancipation, and served four and a  
half years in the Confederate army. But  
no Northern speaker or stalwart Republi-  
can has uttered himself more frankly in  
reference to the present condition of the  
South, and the causes for it, than this  
Democratic Southerner. No article in the  
Northern press has been more pronounced  
as to its utterances upon Southern blind-  
ness and folly, and injustice to the colored  
man. He believes the present exodus is no  
hasty movement, the result of a restless  
disposition, or the instigation of North-  
ern men. There has been a steady flow  
towards Kansas and the Northwest, he  
says, for several years, and it will continue.  
He affirms that the negroes "desire to be  
freed from oppression and where they can  
have an even chance to acquire lands of their  
own; for they know that they can never  
attain these advantages where they are; they  
go from brutal necessity, forced upon them  
by the conditions that surround them, and  
from which they can see no other escape." One  
of the main causes at this moment of the  
increased movement, he thinks, is want, caused  
by the overproduction of cotton and the  
underproduction of the food crops of the  
South. The planter and proprietor will  
not yield the advantage he has over his  
former slaves in making his contracts or  
in keeping of them, and "there are but few  
instances where the colored man betters him-  
self by appealing to the courts. It was but  
human nature that the white man should  
take the lion's share in dealing with those  
whom he has formerly owned." And the  
result has been that the laborers have  
hardly been able to secure the barest  
and poorest livelihood for their fam-  
ilies; but they have been growing in  
intelligence, and have reached a point  
where they will no longer endure, but  
where they will better their condition  
every way. It cannot possibly be worse.  
The writer thinks the negro will soon  
become accustomed to the Northern climate,  
and, on the broad, unsettled domain will  
find opportunities to make good homes  
and raise up intelligent and industrious  
families. He notices a significant fact that  
the negro is not excluded by law from the  
reserved Indian territory. "No matter," he  
says, "what measure may be taken to stop  
it (the exodus), the negroes are headed for  
the Northwest, and they will continue to  
go as long as they have means of their own,  
or can get aid from the humane people of the  
North. There is plenty of room in Kansas  
alone for a million of them." He thinks, unfor-  
tunately for the South, "the political course  
of her people has not been such as to en-  
courage white emigrants to supply the place  
of the labor they are losing." She has no one  
to blame but herself. The passion that clouds  
the judgment of the people of the South is  
as natural as it is damaging. The opposi-  
tion to the logical and inevitable consequences  
of the war has been the cause of her troubles.  
"Her people have been too proud, too sullen,  
and too stubborn to accept the situation and  
show by conciliation." He goes on to show  
the treatment that Presidents Grant and  
Hayes have received at their hands—both of  
them, in his estimation, magnanimous and  
anxious to win back the loyalty of the Southern  
people. He calls attention to their treatment  
of their own men, like Longstreet and  
Mosley, who had early accepted the proffered  
oath of allegiance. In short, he says, "they  
had assumed a hostile attitude towards every  
Northern man who came among them to settle  
and take an interest in public affairs." All  
this from a Southern planter and a per-  
sistent Democratic voter! A few more  
such letters as this, and Col. Bryant will  
find himself abundantly supported in his  
efforts to develop a new civilization at the  
South. If this man, who signs himself "Fair  
Play," will become a missionary of these  
doctrines, and preach them from city to city,  
and publish them in the leading papers at the  
South, he will not have lived or labored in  
vain.

"What if, in their investigations of  
nature, scientists should make discover-  
ies which will discredit Revelation?" A  
timid faith sometimes asks this ques-  
tion; but a strong faith replies, "That  
cannot be. The God of nature is one  
with the God of Revelation. There may  
be seeming antagonisms between nature  
and a revelation supernaturally imparted  
and demonstrated by anti-natural acts;  
but there can be no real contradiction." Faith  
need not fear. The "oppositions of  
science" arise, not from the nature of  
things, but from the pride of sci-  
entists who seek to interpret nature by  
theories of their own invention. Lord  
Bacon rebuked this folly in these memo-  
rable words: "For as in the inquiry of  
divine truth, the pride of men hath ever  
inclined them to leave the oracles of  
God's Word for the mixture of their own  
inventions, so in the self-same manner,  
inquisition of nature, they have ever  
left the oracles of God's works and  
adored the deceiving and deformed im-  
agery which the unequal mirrors of  
their own minds have represented to  
them. Nay, it is a point necessary in  
the front and beginning of this work,  
without hesitation or reservation to be  
professed, that it is no less true in this  
human kingdom of knowledge, than in  
God's kingdom of heaven, that no man  
shall enter into it, except he become  
first as a little child." Thus speaks the  
mighty Mind who put the keys of modern  
science into men's hands. And it is  
only because those who use His keys  
have lost the spirit of their great Master  
that we find them vainly striving to  
find readings in the oracles of nature  
which cannot be made to harmonize  
with God's written oracles. Such read-  
ings never have been found, and faith is  
sure they never will.

Some timid saints are disturbed be-  
cause the enemies of Revelation charge  
upon the Old Testament Scriptures the  
occasion, if not the cause, of the Posa-  
et murder. In the same manner the  
sweet grace of the Gospel has been held  
responsible for the madness of certain  
unsound minds which have been dis-  
turbed by religious excitements. But  
the Bible has borne without injury much  
severer attacks than this, and Christ  
still lives. The best apology to offer is  
to preach more earnestly Christ and  
Him crucified, and to stand up more  
firmly against all the idle and ignorant  
follies that creep into the Churches.  
Neither doubt nor ridicule can overthrow  
the truth, as even fiery persecution has  
failed to do this. Wisdom is justified  
of her children, and Christ will take care  
of His Church, if that Church will only  
be true to Him. This is no hour in  
which to lower the standard, to array  
the New Testament against the Old, to  
talk about the legendary parables of the  
Pentateuch, and the traditions of a bar-  
barous and bloody age. It is an hour  
to stand firmly by the Bible as it is, in-  
spired of God and profitable for instruc-  
tion; its ancient covenant embodying  
the new, and presenting, in symbol and  
sign, the promised Divine Son, whom  
God the Father spared not for our salva-  
tion. The New Testament discloses  
simply the full significance of the Old.

Nothing is easier than to form a wrong  
opinion of the extent of the property of  
another. Bishop Ames was supposed to  
have been very rich. When he died the  
newspaper estimate was placed at \$250,-  
000; and great surprise was expressed  
that no public bequest was made in his  
will. His estate, as estimated before the  
Probate Court, appears to have been  
about \$60,000; and an Indiana paper,  
which speaks apparently by authority,  
places the value of the estate at this  
amount. The executor, who usually gives  
bonds to twice the amount of the trust  
he accepts, filed only a bond for  
\$100,000. It is unsafe and unjust to  
judge without a knowledge of facts.  
To his own Master every one of us must  
render a final and a solemn account.  
What is left behind is not so much ours  
to give as what we have in hand. It is  
better to be our own executors, to dis-  
tribute wisely and conscientiously what  
lies within our ability, leaving be-  
hind simply such provision as it is proper  
for us to make for our families.

## THE THREE MISSION CHARGES.

Our lively brother of the *Methodist*  
intimates that the New England Confer-  
ence, under the supervision of Bishop  
Simmons, has strained a point in secur-  
ing the extension of the term of three  
of the pastors within its bounds, for more  
than three years. Some of its sharp-  
sighted neighbors have also eagerly  
seized at the bait and hung to the  
line; as if really a breach upon the set-  
tled order of the Church had been made.  
There is nothing singular in the case  
save the number of instances recorded  
during the session of one Conference.  
Even this is not novel, when we con-  
sider that, year after year, more than  
that number of "missionaries" have  
been sent to the city of New York by  
the two Conferences that make appoint-  
ments within its limits. And every  
year there are a dozen or two of minis-  
ters reappointed for an indefinite period  
to chaplaincies, seminaries and uni-  
versities.  
But there was no unusual pressure  
made upon the well-understood prin-  
ciples of the Discipline in either case  
above referred to. There was really  
no argument required in either case  
to secure the unanimous vote of the Con-  
ference and the ready consent of the  
Bishop. A simple statement was made  
in each instance, and the unbroken  
rallies of the Conference were given.

In the instance of Rev. Alonzo San-  
derson, there was no room for hesita-  
tion. Seven years ago he was appointed  
city missionary for Lynn, and has been  
supported, and is at this time largely  
aided, by the M. E. Churches of the  
city. He has been gathering a congrega-  
tion and a Church in a mission dis-  
trict, amid his wide pastoral labors;

his work is not finished, and can only  
be by the combined efforts of the other  
Churches and the constant personal en-  
deavors of the devoted and successful  
missionary to raise the means for its at-  
tainment throughout Lynn.

Three years ago, there was every pros-  
pect that Church St. M. E. Church would  
have to be given up and its small wast-  
ing membership dissolved. Nearly ev-  
ery man of property had failed in busi-  
ness, or removed, and the church was  
covered to the full amount, apparently,  
of its value by a mortgage. A new  
movement in a portion of the city that  
might well be esteemed missionary  
ground, and that could only be sus-  
tained from without, was inaugurated  
by one of the most indefatigable and  
hopeful, as well as talented, of our  
young ministers. He had at first but  
little sympathy, and less confidence, on  
the part of his brother ministers and  
the sister Churches, as to his ultimate  
success. No missionary on heathen  
ground has performed more hand-  
some work than this brother during the  
last three years. While he has scoured  
the country lecturing, preaching and  
collecting funds, he has performed,  
probably, more pastoral labor among  
the sick and poor, has attended more  
funerals, and been called to more scenes  
of affliction for ministerial sympathy  
than any other pastor in the city. He  
named his coming sanctuary the "Peo-  
ple's Church," and awakened a sym-  
pathy in its behalf among the average  
and humble classes, from the first, enjoyed  
by no other ecclesiastical movement in  
Boston. During repeated visits in  
Maine, we were informed by those  
who had cheerfully purchased its  
"bricks," in reference to the "Peo-  
ple's Church," and a professional gen-  
tleman assured us that so much interest  
had been awakened in its behalf in its  
vicinity, that hundreds of people would  
seek in Boston, after reaching the city,  
among the first scenes for sight-seeing,  
the "People's Church." Some of the  
best known clergymen of the city of  
other denominations have expressed  
their lively interest in the movement by  
their generous personal services at the  
consecration of the corner-stone, by the  
warmest possible words of encourage-  
ment to the pastor, and by freely-pro-  
ffered contributions. One of our ac-  
complished presidents of a university  
assured us that he never was more pro-  
foundly moved than when, at some in-  
convenience to himself, he found his  
way to the chapel of this Church, which  
he had much desired to visit, and looked  
upon the remarkable congregation which  
his pastor has already gathered, and  
witnessed the organizing and persis-  
tent skill and genius which he ex-  
hibited in developing the possibilities  
before him. The congregation is gather-  
ing without withdrawing members  
from other Churches, and one of the  
most flourishing of Sunday-schools  
bears witness to the personal activities  
of the young workers engaged in it.  
No other hand could take up all the  
lines that have been thrown out by the  
zealous pastor. There is no other cler-  
gyman in the vicinity to do the work he  
is doing. He has denied himself vaca-  
tions to meet all the regulations of this  
missionary field; and his wife, with  
the faith of a worker among Indian so-  
nanzas, has sacrificed freely every social  
and domestic comfort, and accounted  
not her life even dear unto herself, that  
she might aid her husband in his great  
and self-sacrificing undertaking. Now,  
the most pertinacious stickler for the  
literal interpretation of the disciplinary  
law could not fail to discover, we think,  
sufficiently legitimate mission work in  
the character and scene of the labors of  
Rev. J. W. Hamilton.

As to the case of Rev. W. P. Ray, of  
Newburyport, the circumstances were a  
little different, inducing the Bishop to  
vary his appointment to that of an  
agent for a benevolent work—to wit,  
the saving of one of our Churches of  
long standing, which had fallen into a  
condition of imminent peril, by solicit-  
ing for it subscriptions among the  
Churches. He was not re-stationed  
again in his old charge; so this intima-  
tion of a three-fold strain upon the it-  
erant canon falls to the ground. But  
knowing the circumstances, we differed  
in judgment with the Bishop, and  
thought it entirely proper to have made  
him a city missionary for the ensuing  
year. And if there had been no good  
occasion, there would have been no more  
impropriety in appointing ten or twenty  
such mission agents than one. The  
old Church at Newburyport, through  
internal difficulties, had nearly come to  
inevitable disbanding, and the loss of a  
quite valuable but embarrassed prop-  
erty. Brother Ray, finding no parish for  
his ministry in simply the little hand-  
ful that gathered within the walls of  
his church, made himself a prominent  
leader in all the union evangelical  
meetings of the city. His usefulness  
was so conspicuous that almost all the  
evangelical ministers offered him vol-  
untary aid, commended him to their  
pastors, and insisted upon the impor-  
tance of retaining the Methodist  
Church for the benefit it bestowed upon  
classes they could not reach. By a re-  
markable use of musical talent, kindly  
afforded him by sympathizing friends,  
for more than six months, on Sabbath  
evenings, he has crowded his place of  
worship, and even the adjoining street,  
with young people and others that  
would not otherwise have attended re-  
ligious services, and preached to them,  
amid the exercises of song and instru-  
mental music, short, earnest, hortatory  
gospel sermons. The neighboring pas-  
tors came and witnessed the scene with  
amazement. It was city missionary  
work of the most pronounced descrip-  
tion. So manifest was the usefulness  
and necessity of his labors, that outside  
persons proffered aid in his sustenance

and in the raising of the debt of the  
Church, if Mr. Ray would return and  
continue this public service. Although  
his church was not in a forbidding por-  
tion of the city, his audience was just  
as verily composed of the masses as if  
he had preached, as he sometimes did,  
in a public hall.

We are free to say that the law of  
the Church should be clearer in its state-  
ments. It should be broad enough,  
without any hedging, to admit of such  
extensions of time upon the request of  
the Conferences. We believe more dis-  
cretion may be safely permitted to the  
cabinet, subject to this quite searching  
test of a vote of Conference. Our  
motto should be—Nothing to peril the  
itinerancy; everything, except this, to  
enhance the success of our evangelical  
work!

## GLADSTONE.

All late news from England indicates  
the probability that the Right Honora-  
ble William E. Gladstone will succeed  
Earl Beaconsfield as Premier of Great  
Britain at no distant period. It is sur-  
prising how strong a hold this remark-  
able man has on the English nation,  
and how surely in a crisis the people  
turn to him with absolute confidence in  
his patriotism, his ability, and his cour-  
age to take the necessary forward step.  
Scarcely three years ago he was decried  
by the organs of public opinion as the  
most unpopular man in England. To-  
day all eyes are turning to him with  
hope as the man who will deliver them  
from the slough into which they have  
fallen by following too blindly the dan-  
gerous leadership of him who was Benja-  
min Disraeli. According to the present  
aspect of politics in the "tight little  
island," as Carlyle called it, the liberals  
will return to power at the next elec-  
tion; and if they do, there is no man  
who will be satisfactory for prime min-  
ister but Gladstone.

William E. Gladstone is the son of a  
Liverpool merchant. He was born in  
1809, and is now seventy years of age,  
but in the full vigor of his powers,  
physical and mental. His father was  
able to give him every advantage of  
education at Eton and Oxford, and his  
own talent and application made him  
distinguished before he left the Univer-  
sity where he achieved a "double first."  
In England, where it is not at all re-  
quisite that a member of Parliament  
reside in the city or district which  
chooses him for its representative, and  
where the party leaders are constantly  
on the lookout to reinforce their power  
by opening a public career to young  
men of brilliant promise, a person of  
Gladstone's quality had not long to  
wait for his opportunity. In 1832, when  
he was but twenty-three years of age,  
he was elected to the House of Com-  
mons, and two years later Sir Robert  
Peel, then at the head of the ministry,  
perceiving his talent for business, made  
him a junior lord of the Treasury,  
where his industry and grasp of the  
details as well as the principles of finan-  
cial operations, were quickly made  
manifest. He followed the fortunes of  
the Tory party, sometimes in office and  
sometimes out of office, but always in-  
fluential, for about twenty years, never  
what we call a "thick-and-thin" par-  
tisan, but bravely and honorably obey-  
ing his own convictions of duty until,  
at length, in 1851, he landed in the lib-  
eral party, with which he has been con-  
nected ever since, and with which his  
great and lasting fame will be identified.

In the due course of time he suc-  
ceeded Lord Palmerston in the leader-  
ship of the party in the Commons, and  
has filled the highest political office in  
England, that of Prime Minister, going  
out of power in 1874. Two or three years  
ago he resigned the leadership of the  
liberal party, to which Lord Hartington  
succeeded; but he has remained in  
Parliament, and constantly participated  
in the discussion of public questions;  
and, as was inevitable, doing so more  
ably and influentially than any other  
member of his party. Not long ago,  
however, he notified the electors of  
Greenwich, whose representative he  
has been since the University of Oxford  
rejected him, that he should not stand  
as their candidate after this session of  
Parliament. Whether under the con-  
dition of affairs into which the nation has  
drifted he will reconsider that purpose,  
is a question; but if he desires to con-  
tinue in Parliament, or if he yields to  
the judgment of his party, in its expec-  
tation of coming to power, he will not  
want opportunity. A score of places  
would be glad to have the honor of re-  
turning him.

The variety and fullness of Glad-  
stone's powers are among his titles to  
be considered one of the most remark-  
able men England has ever produced.  
Whether it is owing to the inherited  
capacity of individuals, or to the system  
of education, or to the influences with  
which they are surrounded, the great  
men of England show a breadth and  
thoroughness of accomplishments, a  
power of acquisition and use, that is a  
constant astonishment to Americans.  
We cannot match them in this regard,  
certainly not in the ranks of our politi-  
cal leaders. Where is the man in this  
country who has been constantly bur-  
dened with the cares and responsibil-  
ities of exacting official duties since  
early youth, who has obtained a con-  
summate mastery of the principles,  
the history, and the practical working  
of every department of state, who is  
an authority in foreign affairs and  
domestic affairs, in the dry details of  
treasury computation and the whole  
scope of educational interest, who has  
left almost no province of knowledge  
unexplored, and retained until old age  
a vigor of body and intellect that  
makes him at seventy still youthful in  
spirit, still receptive of new ideas, still

athletic and courageous, and equal to  
any labor or responsibility?

It must be borne in mind that the  
questions which perplex English states-  
men are vastly more complicated and  
embarrassing than those which perplex  
us, and that the knowledge required to  
deal with them wisely and work out  
safe issues, is immense. John Quincy  
Adams was a man whose varied ac-  
complishments might, perhaps, be com-  
pared with those of old-world states-  
men. Charles Sumner combined schol-  
arship with a political career in a de-  
gree which was phenomenal here, but  
we suspect he would not have been  
conspicuous in a pretty large group of  
contemporary Englishmen. More men  
who are, in accomplishments, the peers  
of the best in public life abroad, will  
be found in the ranks of those who  
have not entered public life here at  
all, or only incidentally—we might  
say accidentally—men like Dr. Wool-  
sey and Edward Everett.

The conditions of a political career  
in America do not tempt the best men.  
Wisdom has a small chance in the com-  
petition with ignorance and smartness.  
The tyranny of the party caucus is too  
odious to men of earnest and independ-  
ent minds. The chances of a political  
career are too perilous. Almost every  
politician has to devote so much atten-  
tion to the petty and often nasty busi-  
ness of fighting slanderers and intrigu-  
ers in his district, that he has compara-  
tively little time to study the public  
business, and none at all to pursue  
broadening and liberalizing studies not  
immediately connected with his politi-  
cal interests. The secret of long politi-  
cal success in this country—in most  
parts of it at all events—is never to dif-  
fer with the ignorant and corrupt el-  
ites of your party, and to keep the of-  
fices full of powerful workers in your in-  
terest whether the government's service  
is well done or not. That we have not  
more profound and accomplished states-  
men in America, especially that we have  
not in the public service more young  
men of the best class, is not because  
they are compelled to do hard work to  
get an opportunity—they do not stick  
at that; but it is because they have to  
do dirty work, which soils their con-  
science, compromises their honor, and  
would destroy their power to serve the  
right fearlessly after they had won the  
opportunity. So long as men called  
honorable and Christian will condone  
every moral and intellectual vice in a  
man who is unscrupulously "smart,"  
it is not surprising that the brightest  
and bravest young men prefer, after a short  
experience of politics, to confine their  
ambition to seeking fortune and re-  
spect in the ways of private life.

## Editorial Items.

The late meeting of the Social Union, held  
Monday evening, May 19th, was one of re-  
markable interest. The young men con-  
nected with the Theological School were in-  
vited to be present, and a large representa-  
tion of the club gathered to participate in the  
exercises. A humorous story told of an  
English caterer, who, when receiving an  
application for a ministerial supper, asked  
whether the party was High Church or Low  
Church. To the curious inquiry as to what  
that had to do with his preparation, he sagely  
remarked, "If it were for a High Church  
supper, I would require more wine; if for a  
Low Church more victuals!" Both the ab-  
sence of wine and the abundance and rapid  
disappearance of "victuals" significantly  
affirmed the evangelical character of the  
company. After the social hour, and the  
substantial feast, under the supervision of  
President Hall, nearly an hour and a half  
were pleasantly and profitably devoted to  
speaking. The question discussed was the  
"Opportunities offered for usefulness in the  
Methodist ministry." The subject was pre-  
luded by a very graceful and appropriate  
address of welcome to the young candidates  
for the sacred office, present on the occasion,  
by Rev. Dr. J. W. Twombly. Dr. S. F. Upham  
made an admirable and finished speech, set-  
tling forth the honor and privilege of the mi-  
nisterial office, and the special facilities offered  
by his polity and doctrines for the happy  
and successful discharge of its duties, on  
the part of the ministry of the Methodist  
Church. The Doctor, as is his wont, was  
both witty and wise, and kept his audience  
in lively rapport with himself and his  
theme. Edward H. Dunn spoke for the  
laymen words of kindly welcome and cheer  
to the young divines, expressing high ap-  
preciation of the sacred office and hearty  
loyalty to the common Church. Dr. Stud-  
ley added the testimony of his personal ex-  
perience. If he had now his thirty years  
of ministerial labor before instead of behind  
him, with what he has learned of the sacri-  
fices and compensations of the work, he  
would enter heartily afresh upon these  
blessed labors. Rev. T. W. Bishop, as one  
of the younger clergy, spoke with much an-  
imation and peculiar pertinency upon the  
opportunities the Church now offers for the  
training of her men and for giving them  
ample fields of labor when ready for work.  
Rev. Dr. Warren was very happy in his al-  
lusion to the interest which our polity has  
excited among thoughtful men of other de-  
nominations, especially in Europe. The  
editor of *ZION'S HERALD* referred to the  
peculiar adaptation of our literature policy  
to develop a proper and mainly sense of  
personal independence in its ministry, calling  
attention to the significant fact that the Me-  
thodist ministry stood quite alone in the  
unity with which it took the most promi-  
nent positions on questions of moral re-  
form and national justice. He called atten-  
tion also to its special opportunities and suc-  
cess in winning the sympathy of the people,  
and securing an open door for evangelical  
labors among the masses. The forensic ser-  
vices closed, without any abatement of in-  
terest, soon after nine o'clock.

The next meeting of the Union occurs on  
Monday evening, June 10th. It will be the  
last until September. At this June meeting  
ladies will be invited. Any of our Church  
members will be welcomed on the occasion;  
the price of tickets for the evening to mem-  
bers and others being seventy-five cents  
each. An entertainment of an attractive  
character will be arranged and a rare social  
occasion may be expected.

On the evening of May 20th, a reception  
was given Rev. Dr. Duryea at the rooms of  
the Young Men's Christian Association. All  
the evangelical ministers of Boston were in-  
vited, with a few laymen. More than one  
hundred gentlemen were present. After an

hour spent in very agreeable social inter-  
course, the hum of voices stopped, at the  
call of Mr. George A. Miner, president of  
the Association, who invited the company to  
the hall to partake of the bounties of the  
table. After the salads and creams were  
disposed of, Rev. Dr. Webb, with the appropri-  
ate words, welcomed Dr. Duryea to Boston,  
as the pastor of the Central Congrega-  
tional Church. Dr. Duryea responded, express-  
ing his pleasure in seeing so many ministers to-  
gether. He remarked that every Christian  
minister was now living in a privileged age,  
and it was time to get out of the region of  
ecclesiastical dogmatics and all other  
"isms" and "isms," and to preach the con-  
crete, living, assured facts of Jesus Christ,  
His words and His works; and this hope-  
fully, cheerfully and gladly. Short addresses  
were also made by Dr. Gordon, Rev. O. P.  
Gifford, Rev. Julius H. Ward, and Rev.  
Dr. Upham, of Temple Street M. E. Church,  
whose address was replete with pleasant-  
y, and had the true Methodist ring in it.

Our English religious exchanges are  
crowded with full reports of the May anni-  
versaries. These great meetings seem to  
preserve much of their old enthusiasm  
among our British brethren. The anni-  
versary of the Wesleyan Missionary Society  
was an occasion of much interest. It was  
preceded by the usual sermons; that of the  
President of the Conference, Dr. Riggs, was  
a discourse of great ability and power,  
upon the text, "For He must reign until  
He hath put all enemies under His feet." The  
early triumphs of Christianity, sketched  
with masterly skill, were urged as the di-  
vine pledges of its ultimate triumph. We  
shall, from time to time, publish extracts  
from it. The great Exeter Hall meeting  
sustained the reputation of its long line of  
illustrious predecessors. The most notice-  
able incident in it was a very interesting  
address by Hon. Sir Arthur Gordon, G. C.  
M. G., Governor of Fiji, who, although  
not of the Wesleyan body, bore unqualified  
testimony to the great services and suc-  
cesses of the Wesleyan missions in the Pa-  
cific. Dr. Punshan read the report, which  
was full in detail, ample in encouragement,  
and eloquent in expression. The total re-  
ceipts for the year had been £135,223  
about \$660,000, while the expenditure  
had been \$729,000; the absolute falling off  
for the year had been about \$35,000. The  
Society has 2,549 chapels and preaching  
places; 431 ministers and assistants, with  
other paid agents to the number of 1,832;  
of members in mission churches 85,500,  
with 10,315 on trial; Sunday-school schol-  
ars 86,767, with 7,000 on trial. The ad-  
dress of the occasion was very inspiring,  
and we trust both the zeal and the faith of  
our Wesleyan brethren were greatly  
strengthened by them.

Mr. William Lloyd Garrison, like Wil-  
liam Wilberforce in England, has been per-  
mitted to live to see the consummation of  
the great work of emancipation to which  
he consecrated his life. Wilberforce died soon  
after the British act of universal national  
freedom was passed. Garrison has been  
permitted to live and to see the decade since  
that event in his own country to enjoy the  
respect of the civilized world as well as the  
congratulations of his countrymen. In 1865,  
by invitation of the Secretary of War,  
he joined the party of Northern men who  
freed to South Carolina to see the flag of  
freedom raised over the battle-scarred walls  
of Fort Sumter. He issued the first number  
of his paper—the well-remembered *Liberator*—  
in 1831, and closed its career, as no longer  
required, in 1865. Mr. Garrison was born  
in 1804 at Newburyport, Mass. In 1818  
he was indentured as an apprentice to the  
editor of the *Newburyport Herald*, to learn  
the printer's trade, and as early as  
his seventeenth year began to write for its  
pages. He afterwards worked as a journeymen  
in Boston, and in 1827 became editor of  
the *National Philanthropist*, which was  
published in the interest of the temperance  
reform. He afterwards published a  
paper in Bennington, Vt. From this position  
he was invited, by Benjamin Lundy,  
an advocate of gradual emancipation, to  
assist him in his paper in Baltimore, called  
the *Genius of Universal Emancipation*.  
Rev. Mr. Garrison was too unopposed for  
that latitude. He soon was sued, fined  
and imprisoned for a libel in an attack upon  
the domestic slave trade. He then at-  
tended his mission work of lecturing upon  
slavery in all the northeastern cities as he  
could secure opportunity, awakening bitter  
opposition, and often acts of personal violence.  
His paper, however, which was  
soon started, continued the greatest ser-  
vice in all parts of the Union. In 1831 the  
Legislature of Georgia offered \$5,000 for the  
arrest and conviction of its editor or the  
publisher. In 1832 he secured the forma-  
tion of the Mass. Anti-Slavery Society,  
whose memorable debates have hardly yet  
ceased to echo in the memory of this gen-  
eration. Mr. Garrison obtained the ser-  
vice of the late Mr. George Thompson in  
1834, and it was one of the meetings held  
by the Woman's Anti-Slavery Society, ad-  
dressed by him and Mr. Garrison, that was  
riotously broken up by Boston "gentle-  
men of property and standing." Mr. Garrison  
and his paper, as the struggle progressed,  
became very bitter against the Church as a  
body, because, in its ecclesiastical organiza-  
tions, it was so conservative and moved  
so slowly against the great national crime;  
although during the whole progress of the  
reform, ministers of all the Churches, and  
especially of the Methodist Episcopal body  
in New England, were the most hearty and  
persistent laborers in word and deed for  
the abolition of slavery—the latter ultimately  
renouncing the great Church rather than  
to peel the layers of its oppression even  
for a season. Mr. Garrison stood patri-  
otically by the country during the civil  
war, consecrating to her interests his influ-  
ence and the might of his persuasive voice.  
Since its close and the opening of the era  
of freedom he has moved about among us as a  
revered patriarch, alive to the condition of  
the freedmen and ready to respond to every  
call of philanthropy. He died peacefully  
at the home of his daughter in New York  
city—Mrs. Villard—on Saturday night,  
May 24. He leaves four sons and a daughter.

The English papers are quite alive to the  
stupid folly of a certain characteristically  
John-Bullish landlord. He bears the name  
of Langhorne Burton, and is the great man  
of the postally-named village of Bag-  
Endery! Nearly all the population of the  
town are his tenants. It is unnecessary to  
say that he is the patron of the English  
Church. The Wesleyans, however, are a res-  
olute and quite restless body, like the Meth-  
odist brethren on this side of the ocean;  
they are very much disposed to go every-  
where preaching the Gospel as they find op-  
portunity. They had even entered the pre-  
dicates of Bag-Endery, and have held reli-  
gious services, for lack of a chapel, for a num-  
ber of years, in the cottages of their mem-  
bers in this village. There seems to have  
been quite a number of these devoted and re-  
spectable Wesleyan Christians here. All at  
once, Mr. Burton flamed up. He would not  
permit this opposition to the Church of En-

gland. He announced publicly that if any of  
his tenants permitted a Wesleyan meeting to  
be held in their cottages, they should be forth-  
with turned out. The Wesleyan chairman  
of the district, Rev. Mr. McAnay, an ex-  
President of the Wesleyan Conference, wrote  
a very calm and sensible protest to such a  
course, remonstrating in a polite way with  
Mr. Burton. But this manly letter simply  
served to raise the ire of this high-stepping  
country squire, and he more emphatically  
threatened that he would remove such ten-  
ants as were not "thorough Church people"  
from his houses, as they were no use to him,  
and he did not propose to be dictated to by  
anybody. Rev. Mr. McAnay, in flag of re-  
sisting Christian courage from this inde-  
pendent and loud-speaking landlord, who  
seemed to think he owned his tenants as well  
as his land, published the correspondence in  
the *Manchester Guardian*. It proved a  
very fruitful text for the leading papers  
throughout the country. Mr. Burton is most  
unsuccessfully laughing and jesting about  
the matter, while the more thoughtful refer to the  
probable influence of such arrogant and stupid  
Churchmanship upon the question of dis-  
establishment of the Church of England, as  
well as upon the agrarian difficulties which  
grow out of the peculiar relation of tenant  
and landlord in Great Britain.

The anniversary opened quite auspicious-  
ly on Sunday with a very comfortable at-  
tendance. Memorial sermons were preached in several  
pulpits in memory of the national dead.  
In the evening a very large and successful  
meeting was held in Music Hall in the inter-  
ests of the Y. M. C. Association. President  
Miner made an encouraging report as to the  
vast amount of Christian work accom-  
plished during the past year, the increased  
number of members of the Association, and  
the prospect, at an early day, of a new so-  
ciety building, \$25,000 having been donated  
for this purpose from the Stone estate.

The speaking of the occasion was of a su-  
perior character. Rev. O. P. Gifford, of the  
Warren Avenue Baptist Church, Dr. Dur-  
yea, of the Central Congregational, and Dr.  
S. F. Upham, of the Grace M. E. Church,  
made able and impressive addresses. Dr.  
H. W. H. who preached during the day at  
Trinity Temple, closed the exercises with  
a benediction.

At the Park Street Church interesting  
services were held in aid of the Society for  
the Prevention of Cruelty to Children. The  
report showed the excellent work (the  
annual report of the Society is a book of  
community as ours) which had been







## The Family.

### MANZONI'S HYMN FOR WHITSUNDAY.

Of all the Sacred Hymns of Manzoni, this is the one which breathes the most comprehensive spirit. The first part runs on the more mystical elements of the Church. But the latter part, which alone is capable of general use, enters into the very heart of the doctrine of the spiritual nature of Christianity, and contains a meaning beyond the original force of the words, which was intended to be confined to the limits of the Roman Church. It is in this wider sense that the following paraphrase has been attempted:—

Spirit unseen, our spirit's home  
Where'er o'er earth we roam,  
Lost in depths of trackless woe,  
Tossed on ocean's desert flood;  
By the Old World's sacred haunts,  
Or the New World's soaring wants,  
Peopled here or coral-shoals  
We through these are one in soul.

Spirit of forgiving Love,  
Come and shelter from above  
Those who claim Thee as their own,  
Or who follow Thee unknown;  
Come and fill with second life  
Minds distraught with doubt and strife;  
Conquering with Thy bloodless sword  
Be the conqueror's great reward.

Come, and through the languid thought  
Of the burdened soul o'erwrought,  
Send, as on a gale of balm,  
Whisperings sweet and gentle calm;  
Come, as with the whirlwind's might,  
May our pride be at its height,  
Lay its surging billows low,  
That the world her God may know.

Love Divine all love excelling,  
Lead the passions' angry swelling;  
Quell the thoughts which shall abide  
That last day when all is tried;  
Nourish with the morsels of heaven  
All good gifts to mortals given,  
As the sunbeams seek to rise  
Brightest flower in dullest sky.

Yea—the flower would fade and perish  
Were there no kind warmth to cherish;  
Never would its petals rise  
Clothed with their radiant dye  
Had no genial light been near,  
Turning from its lovelier sphere,  
With unwarmed care to nurse  
Highest good in darkest curse.

Led by Thee the poor man's eye  
Looks toward his home on high  
As he thinks with joy of God  
Dread'd like him a poor man's son;  
Touch'd by Thee the rich man's store  
From his open hand shall pour,  
Liberated by the loving look,  
And the silent self-rebuke.

Breathe the speaking speechless grace  
Of the infant's smiling face;  
Pass with swift unbidden rush  
Through the mother's crimson blush;  
Bless the solitary heart  
Dwelling with its God apart;  
Consecrate to things above  
Happy home and wedded love.

When the pulse of youth beats high,  
Be Thy still, small warning sign;  
Then for great resolves we yearn,  
Toward the Cross our manhood turn;  
When our looks grow sad and hoary,  
Light them with Thy crown of glory;  
When at last we none to die,  
Sparkle in the vacant eye,  
Hope of Immortality.

Dean Stanley.

### THE CHRISTIAN'S JOURNEY.

SABBATH-SCHOOL CONCERT EXERCISE.  
Arranged by Mrs. E. H. THOMPSON.

Opening prayer by the pastor.

**Superintendent.**—"For we have here no continuing city, but we seek one to come" (Heb. 13:14). Whom has the Christian for a Guide on his journey?

**Scholar.**—Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by Me" (John 14:6).

**Superintendent.**—What preparation should be made for the journey?

Scripture repeated by seven young men:—

1st.—"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11).

2d.—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12).

3d.—"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13).

4th.—"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness." (Eph. 6:14).

5th.—"And your feet shod with the preparation of the Gospel of peace." (Eph. 6:15).

6th.—"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:16).

7th.—"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:17).

8th.—"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:18).

9th.—"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:19).

10th.—"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:20).

2d.—"Whatsoever things are true; 3d.—"Whatsoever things are honest; 4th.—"Whatsoever things are just; 5th.—"Whatsoever things are pure; 6th.—"Whatsoever things are lovely; 7th.—"Whatsoever things are of good report; 8th.—"If there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

9th.—"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Class No. 2, 1st scholar:—"The words we daily speak may lightly drop, And yet, like pebbles on the ocean thrown, May in their widening circles never stop Until they reach the everlasting Throes."

2d.—"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1st Peter 3:10).

3d.—"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few" (Ecc. 5:2).

4th.—"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

5th.—"Prune thus thy words, the thoughts control, That o'er thee swell and throng; They will condense within thy soul And turn to purpose strong."

6th.—"Only let your conversation be as it becometh the Gospel of Christ" (Phil. 1:27, f. c.).

7th.—"But shun profane and vain babblings, for they will increase unto you more ungodliness" (2 Tim. 2:17).

8th.—"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:37).

9th.—"Words are mighty, words are living; Serpents with venomous stings; Or bright angels, crowding round us, With heaven's light upon their wings."

10th.—"Every word has its own spirit, True or false, that never dies; Every word man's lips have uttered Echoes in God's skies."

Music:—"Wholly Thine." (Gospel Hymns, No. 2, No. 4, 1st and 2nd stanzas).

**Superintendent.**—In this journey, what work will the Christian find to do?

Scripture repeated by five scholars rising separately:—

1st.—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10).

2d.—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also" (Matt. 6:19-21).

3d.—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed" (John 6:27).

4th.—"Then said they unto Him, What shall we do, that we might work the work of God?" (John 6:28).

5th.—"Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (John 6:29).

Music:—"A charge to keep I have, A God to glorify."

**Minister.**—"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith" (Rom. 12:6).

1st Teacher.—"Or ministry, let us wait on our ministering; or he that teacheth, on teaching" (Rom. 12:7).

**Minister.**—"Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness" (Rom. 12:8).

2d.—"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. 12:9).

**Minister.**—"Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10).

3d.—"Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

**Minister.**—"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12).

4th.—"Distributing to the necessity of saints; given to hospitality" (Rom. 12:13).

**Minister.**—"Bless them which persecute you; bless, and curse not" (Rom. 12:14).

5th.—"Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15).

**Minister.**—"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16).

6th.—"Recompense to no man evil for evil. Provide things honest in the sight of all men."

**Minister.**—"If it be possible, as much as lieth in you, live peaceably with all men."

7th.—"Dearly beloved, avenge not yourselves, but rather give place unto

wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord."

**Minister.**—"Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

8th.—"Be not overcome of evil, but overcome evil with good."

Music:—"Arm me with jealous care, As in Thy sight to live." (Methodist Hymnal, Hymn 574, 2d stanza).

**Scholar:**—"Not the success thou gainest Will be the test at last By which the Master judgeth The service of the past; But lowly, quiet efforts, The earnest love and care, The patient, constant spirit, The trustful, fervent prayer. These are by Him recorded, Each one to Him is known; These will He then acknowledge, Reward, approve, and own."

**Superintendent.**—"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself less than thou art tempted."

Class No. 4 in concert.—"Bear ye one another's burdens, and so fulfill the law of Christ."

**Supr.**—"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Class 4.—"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

**Supr.**—"Study to do thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Class 4.—"But be ye doers of the word, and not hearers only, deceiving your own selves."

Music:—"Work Song." (Methodist Hymnal, Hymn 565, 1st stanza).

**Superintendent.**—Mention some of the difficulties the Christian encounters, also promises of safe deliverance and protecting care by God and of God.

Scripture repeated by twelve young ladies:—

1st.—"And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved" (Matt. 10:22).

2d.—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1st Peter 4:12).

3d.—"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy" (1st Peter 4:13).

4th.—"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; for their part He is evil spoken of, but on your part He is glorified" (1st Peter 4:14).

5th.—"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1st Peter 5:8).

6th.—"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1st Peter 5:9).

7th.—"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:38).

8th.—"Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1st Cor. 10:12, 13).

9th.—"For he shall give His angels charge over thee, to keep thee in all thy ways" (Psalm 91:11).

10th.—"Many are the afflictions of the righteous; but the Lord delivereth him out of them all" (Psalm 34:19).

11th.—"For whom the Lord loveth He chasteneth, and scourgeth every one whom He receiveth" (Heb. 12:6).

12th.—"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

13th.—"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever" (Psalm 125:1, 2).

14th.—"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33).

15th.—"And lo, I am with you always, even unto the end of the world" (Matt. 28:20, f. c.).

16th.—"Only believe thou in darkness The sun is still shining above, And the cup of bitter sorrow Is mixed with drops of love."

17th.—"Only believe that Thy Father Is noting each sorrow and pain, And will not let thee suffer A single pang in vain."

18th.—"Only believe the promise The Saviour has given to thee, In the world ye have tribulation But infinite peace in Me."

19th.—"Believe that the heavenly mansions Are preparing for thee above; And all things for good are working To them who the Saviour love."

20th.—"Jesus, Lover of my soul, Let me to Thee bosom fly."

**Superintendent.**—What assurance have we of a joyful termination of this journey?

Scripture repeated by five scholars rising separately:—

1st.—"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me a crown of life, the which the Lord, the righteous Judge, will give me at that time; and I will not be ashamed" (2 Tim. 4:7, 8).

2d.—"Forasmuch as ye have kept the commandments which I have commanded you, ye shall not see me in the Father, but the Father shall see me, and ye shall see me, and ye shall see the Father" (John 14:23).

3d.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:24).

4th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:25).

5th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:26).

6th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:27).

7th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:28).

8th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:29).

9th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:30).

10th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:31).

11th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:32).

12th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:33).

13th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:34).

14th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:35).

15th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:36).

16th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:37).

17th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:38).

18th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:39).

19th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:40).

20th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:41).

21st.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:42).

22nd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:43).

23rd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:44).

24th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:45).

25th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:46).

26th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:47).

27th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:48).

28th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:49).

29th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:50).

30th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:51).

31st.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:52).

32nd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:53).

33rd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:54).

34th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:55).

35th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:56).

36th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:57).

37th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:58).

38th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:59).

39th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:60).

40th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:61).

41st.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:62).

42nd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:63).

43rd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:64).

44th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:65).

45th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:66).

46th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:67).

47th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:68).

48th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:69).

49th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:70).

50th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:71).

51st.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:72).

52nd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:73).

53rd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:74).

54th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:75).

55th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:76).

56th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:77).

57th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:78).

58th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:79).

59th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:80).

60th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:81).

61st.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:82).

62nd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:83).

63rd.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:84).

64th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:85).

65th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:86).

66th.—"And ye shall see the Father, and ye shall see me, and ye shall see the Father" (John 14:87).



ory, and a man of faith in God, one

shall have Mr. Bidwell yet." This expression of faith came to the ears of

ory, and a man of faith in God, one day said to one of his brethren, "We shall have Mr. Bidwell yet." This expression of faith came to the ears of Mr. Bidwell, and was used by the Holy Spirit in bringing him to the blessed Saviour. Thanks be to God for such men as Brother Bidwell! Now that he is gone we all pray that a double portion of his spirit may fall on us who survive. H. D. ROBINSON.

South Manchester, Conn.  
Died, in Keene, N. H., March 1,  
1879, Mrs. ELIZABETH SNOW, aged  
nearly 90 years.

She was a native of Swanzy, and for  
thirty years a consistent member of the  
M. A. C. at Winchester, where  
her name remained till the time of her  
death. Sister Snow was many times  
called to pass through the deep waters  
of affliction, having buried her husband  
and six of her eight children. Mrs.  
Edward Holbrook, of Winchester, and  
Mrs. John A. Thayer, of Keene, being  
of the same living. At the home  
of the latter she had received the most  
constant and devoted care during her  
long confinement, it having been more

than three years since she has stood alone; yet sustained by divine grace she was uniformly cheerful and happy. Her illness, though long, was untroubled rapidly till death touched and made her young again. During the last two weeks of her life her daughter, Mrs. Thayer, worn down by care and watching, was confined in her room, and the mother's ministrations could not minister to her wants. But the mother's faith failed not. She sent many a comforting message to her. "Tell Fanny not to worry; it's all right." And she said to her, "I am sure that God is sufficient for them all." The closing scenes of her life were glorious and triumphant. With joyful calmness she bade all her friends good-bye, then quietly, as a tired child, she sank to sleep. "So He gives us the beloved sleep." — W. W. Atwater.

ISAAC AGG was born in Wayland, Mass., May 5, 1803, and died in Needham, Mass., March 18, 1879.

He was converted and received into the M. E. Church under the ministry of Rev. Amos Merrill, and during the following all these years he has been an earnest, sincere Christian, serving the Church faithfully as a leader, steward and trustee. He loved the means of grace, and especially the Bible, which he read through in about three weeks, just before his departure. The last ten months of his life he was a great sufferer from a burn on his back and shoulders, from which he had nearly recovered, but which he was unable to get away by internal inflammation. He bore his afflictions patiently, and triumphantly crossed the river and entered the better country. He leaves a wife.

He was a devoted member of the Gospel at the Methodist Alley Chapel and was convened at sea shortly after in answer to the prayers of that Society which followed him, and which he joined in 1829. He continued an active member of the Society until he came to the close of his earthly life. He was a man of faith. He walked with God, and trusted His Word. His end was peace. For a time he was connected with the Society at Bangor, and was a reliable helper with Father Taylor. We trust these odd shipmates are reconciling the mercies of God and the

Died, in Bangor, Me., Feb. 10, 1879, of diphtheria, MARY FLETCHER, only child of Isaac and Mary Fletcher, wife of Dr. Charles Fletcher, daughter of Albert and Sarah H. Grand, aged 8 years, one month, 27 days.

Very tender are the memories, and very sweet and precious the associations, which cluster around the life and death of little Marie. She dearly loved the Sabbath-school; and the truths of the Bible which she there learned made a deep impression upon her young mind. She has now passed from the friendship and the encouraging friendship and constant companionship of that Friend, of whom she loved to sing. Young as she was, she looked forward with great interest to the stories for the children with great

light. She was a lovely flower, whose development was most tenderly watched by fond parents and loving friends. Her father, the grant under whom she received her inheritance, was then the riches of His grace and the experience of His love, so that they may serve Him on earth, and may at last be found among those who are without fault before the throne of God.

Died, in Barnard, Vt., April 18th, 1887. Mrs. WESSON NEWCOMB, in the 61st year of her age.

Mrs. Newcomb was born at Cornish, N. H., July 22, 1818. She was a daughter of Mr. and Mrs. John W. and Mary (Hunt) Newcomb, of the same place. She was educated at the New Hampton Seminary, New Hampton, N. H. She was converted in early life, and shortly afterwards united with the Baptist Church at Cornish, of which she remained a member until her death.

February 11th, 1843, she married Mr. Wesson Newcomb, of Barnardston, Mass., and the following spring removed with her husband to Barnardston, where she was born.

She was a superior woman, and directed the affairs of her household with skill. She had a taste for reading and study, and her judgment with regard to literary subjects was excellent. She had agreeable manners, and was generous, hospitable and kind. She thought little of herself, but was devoted to her family and friends. She has gone to a better world, and the excellent of her goodness remains. May it incite us to a holier and better life!

C. P. FLANDERS.

Laura M. Dudley, wife of Rev. S. S. Dudley, died of epilepsy, in Fitchburg, N. H., Feb. 15, 1879, aged 46 years.

Rev. J. W. Walker, of Keene, officiated at the funeral services, and the little church near the parsonage was crowded by their friends and their pastor and a family very much, and had come now to mourn with those who mourned. The body was then taken to Keene for interment.

The last two weeks of her life were spent in suffering. She experienced religion sixteen years ago under the ministry of him who afterwards became her husband. She was always ready to go with him to his meetings, and to attend the local social meeting she attended, two weeks before her death, she gave testimony to the Master, and urged the unconverted to seek the Lord. She leaves a husband and daughter to mourn their loss. The Lord bless and comfort them!



**Pierces Pleasant  
Purgative  
Pellets**

THE "LITTLE GIANT"  
CATARTIC

SIZE OF  
PELLETS.

• • • • •

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[Extract from the *Bulletin* of "American,"  
December 21, 1878.]

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